

## The seven “days” of the creation in relation to the seven ‘stages’ of the Fall, according to Genesis

### Seven Stages of the Fall

As Valentin Tomberg pointed out previously, the world as an ordered whole, as Being, is a static world. A dynamic world, one in which there is the possibility of morality, love, and creativity, requires free beings, beings who can say “I”. Then, there must be a not-I, or hindrances, in order to make freedom actual and not merely virtual.

In the Edenic stage, Adam was conscious of his real I and was in direct contact with God. The hindrance was the Tree of the Knowledge of Good and Evil, which he was commanded not to eat; this was the object of temptation. There was also the tempter, the same being who tempted Jesus in the desert. The phenomenology of the temptation and subsequent fall are told in the early chapters of Genesis.

The seven stages of the Fall are summarised here, followed by an interpretation of each of them.

Stage of the Fall	Consequence
The Voice of the Serpent	Spiritual Disobedience, Doubt
The Delight to the Eyes	Greed
The Temptation of Experience	Spiritual immodesty
Cain’s Fratricide	Fall from higher self to lower self
The Generation of Giants	Marriage of the lower self with lower beings
The Tower of Babel	Substitution of the real by factitious existence
Sodom and Gomorrah	Material instead of Spiritual Evolution

### Stage I: The Voice of the Serpent

The **formula of horizontal consciousness of the serpent would be that of realism, pure and simple**: “That which is in me is as that which is outside of me, and that which is outside of me is as that which is in me.” This is horizontal consciousness (simultaneous knowledge of the subjective and the objective), which sees things not in God (vertical consciousness), but separated from him or “naked”—within itself, through itself and for itself. And as the self here replaces (vertical consciousness) of God with (horizontal consciousness being that of the opposition of subject and object), the serpent says that on the day when Adam-Eve (Adam and Eve) eat fruit from the tree which is in the middle of the garden, their eyes will open and they will be **as gods, i.e. the self will replace the function previously filled by God and that they will know good and evil**.

**Prior to the Fall, Adam's intelligence was vertical, oriented toward God,. He was not conscious of naked things, or those separated from God.**

- Their eyes had not yet been opened and they “they were both naked and were not ashamed.” ~ Genesis 2:25

“They saw divine ideality expressing itself through phenomenal reality”, i.e., the world was a theophany. They had knowledge of the ideal and the real, or direct perception of hylomorphism.

**The temptation is for the self to replace God, so that it will know good and evil:**

**If before they saw things in divine light, they will see them now in their own light, i.e. the function of illumination will belong to them, just as once it belonged to God. The source of the light will be transferred from God to man. (self-centered egotistical consciousness)**

Eve listened to the voice of the serpent to eat from the tree as clearly as the original command to avoid it. **The two contrary voices are the origin of doubt, or double-mindedness.** (This is clearly expressed in the German word Zweifel, or two-ness.)

Faith, on the contrary, is a single inspiration. **The principle of obedience is to listen to the sole voice from above.** The desire for power does not result in certainty, but instead leads to inner confusion and insecurity.

## **Stage II: The Delight to the Eyes**

The woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold” ~Genesis 3:6

Apart from God's illumination, the tree looked delightful. The author expands on this idea:

She looked at it in a new way — no longer as formerly, when the sole voice from above vibrated in her being, when she experienced not the least attraction for the tree, but rather now with the word of the serpent vibrating in her being—with a questioning, comparing, doubting look, i.e. ready to have experience. **Because when one is in doubt, one is induced to have the experience in order to dispel it —if one does not surmount it by raising oneself to a higher plane.**

**The desire for experience is the beginning of greed. (threefold concupiscence: desire of flesh, money, and power which is countered by vows of Chastity, Poverty, and Obedience)**

## **Stage III: The Temptation of Experience**

She took of the fruit thereof, and did eat, and gave to her husband who did eat.”Genesis 3:6

**The act follows the idea.** So the idea of personal power and the delightfulness of the tree induce in Eve the desire to have the actual experience. In today's world, the desire for experiences is quite strong. Drugs, sex, loud music, and so on, are all temptations that induce the desire to experience them. The negative results are numerous, etc., addiction, death, disease, heartbreak, etc. These occlude the presence of God.

**This quest for experiences is the opposite of emptiness, or spiritual mind fasting. To put it another way, emptiness is spiritual chastity, which forgoes harmful or sinful experiences. The attempt, then, to assuage doubt through experiences is spiritual immodesty.**

It would be contrary to the holy vow of chastity to put forward a hand and to take from the tree of knowledge. **The spiritual world does not in any way tolerate those who seek experiences. One seeks, one asks, one knocks at its door. But one does not open it by force. One waits for it to be opened.**

**That is, one relies on Grace, not on force.**

## **Stage IV: Cain's Fratricide**

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. ~ Genesis 4:8

The next three stages are the logical development of the original sin, which are realised. We let The author's description speak for itself.

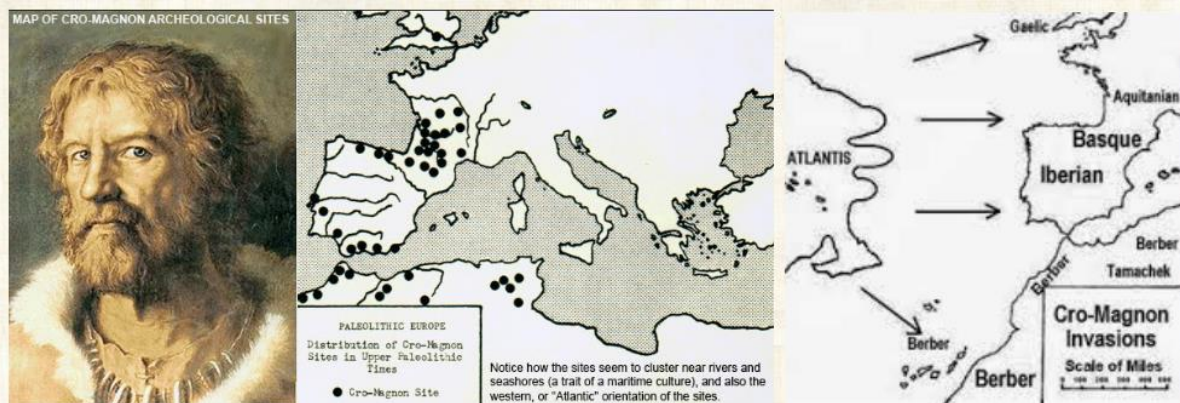
For Cain's fraticide is the primordial phenomenon containing the seed of all subsequent wars, revolutions and revolts in the history of the human race.

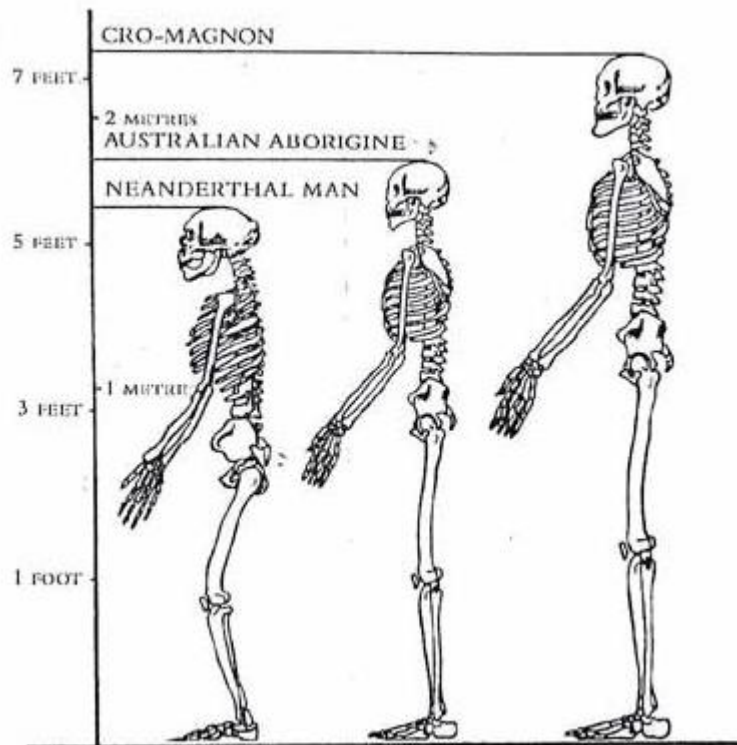
The root of the **fratricide is the revolt of the "lower self against the "true self**—of the fallen "likeness" against the intact "image".

**to wander (aimlessly) is the inevitable lot of the revolt of the "lower self against the "higher Self**

Cain was exiled because the rebel against his "higher Self will no longer live under the law of the vertical but. rather under that of the horizontal, i.e. he will be "a fugitive and a wanderer on the earth". (Cain did not repent and went to hell.) (Note: In human physical evolution, there are two body types of humans: Cro-Magnon (or early modern humans and Neanderthals (beast men). Cro-Magnon men had red hair, were taller, and had a larger brain than current humans. Collectively **Cro-Magnon man was called or referred to as "Able" in scripture.**

**Recall that Cain attacked and killed Able: Neanderthals attacked and killed Cro-Magnons. The Neanderthal beast man attacked and killed the more highly evolved and spiritual humans. Cro-Magnon humans built all the ancient megalithic civilizations. Neanderthals (Cain) were the hunter-gatherers that lived in the wild places alongside human civilizations created by Cro-Magnons (Able)**

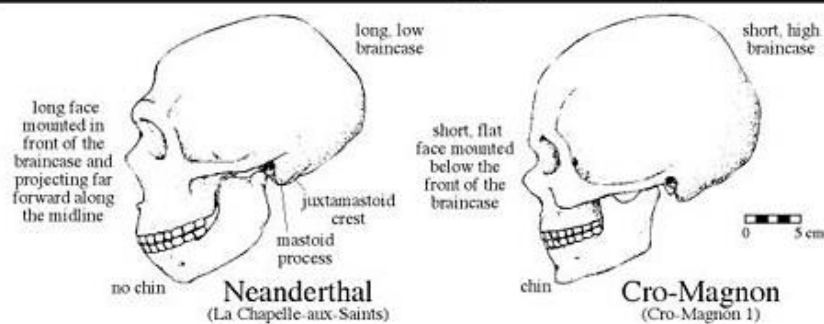




That breed of man call "Cain" was that portion of humans that fell into beastliness and succumbed to the most primitive desires.

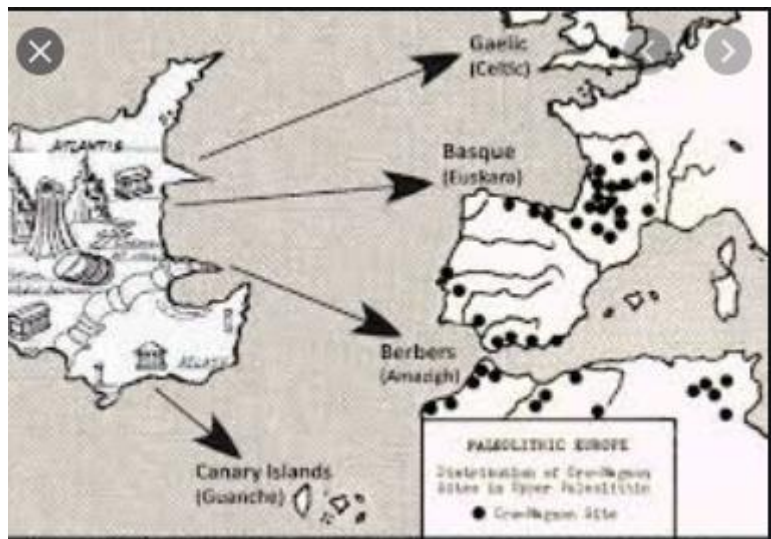
Anne Catherine Emmerich says that "Cain" fled and went south to Africa. The modern scientists point to the theory of 'out of Africa' as the origin of humans: which is the exact opposite of what actually happened.

**Cro-Magnon man emigrated from Atlantis to Europe as shown**





Cro-Magnon migrations out of Atlantis and where Cro-Magnon human skeletons were found in Europe



## Stage V: The Generation of Giants

Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. ~ Genesis 6:4

The generation of giants is the primordial phenomenon which is the proto-historical seed of all subsequent pretensions in the history of the human race for individuals, groups and peoples to play a domineering role as divine sovereigns, and thus all pretensions of being “supermen”.

**At the root of the generation of giants is the marriage of the “lower self with entities of the fallen hierarchies—instead of with the “true Self”.**

To be drowned is the lot entailed by the pretension to be a “superman”. He who unites himself with an entity of the fallen hierarchies, instead of with his “higher Self, to the point of being possessed, will be drowned, i.e. he will fall prey to madness.

Marriage with lower hierarchies or pre-Adamic beings **indicates that these lower hierarchies become intertwined with the lower parts of the human psyche.**

The followers of Lucifer are beautiful, so they **affect the emotional level of the soul, or astral body, bypassing the intellect.** That attraction is the beginning of self-deception and hence lying.

Then the etheric body is likewise infected, which is the centre of the will. **The will becomes weak, seeking the satisfaction of bodily urges instead of the Will of God.** Satan is the ape of God, so this distorted will mocks and ridicules anything higher. These beings are called Ahrimanic, the name of the devil opposed to the God in Zoroastrianism.

## Stage VI: The Tower of Babel

And therefore the name thereof was called Babel, because **there the language of the whole earth was confounded:** and from thence the Lord scattered them abroad upon the face of all countries. ~ Genesis 11:9

This temptation involves lower selves acting collectively in order to replace the Higher Self. The author explains the meaning of the building of the Tower of Babel.

The building of the tower of Babel (Genesis 11:1-9) is the primordial phenomenon containing in seed form all subsequent **tendencies in the history of the human race towards the conquest of heaven by means of forces acquired and developed on the earth.**

**At the root of the building of the tower of Babel is the collective will of “lower selves” to achieve the replacing of the “true Self of the celestial hierarchies and God with a superstructure of universal significance fabricated through this [human] will.”**

For the tower blasted by lightning suffices to reveal to serious meditation the comprehensive arcanum of the relationship between the will and destiny — between what one wants and what happens.

To be blasted by a thunderbolt is the fate of building, collectively or individually, it does not matter, a tower of Babel.

## Stage VII: Sodom and Gomorrah

Sodom and Gomorrah could have been saved by ten righteous men among them, that is, by spiritual selection. Opposed to that, is the idea of natural selection, that the world evolves by totally natural processes. The author says we are given two choices:

Those for whom evolution is an organically determined process in which descent and ascent are only two successive phases of a single cosmic vibration? Or those who see in evolution a cosmic tragedy and drama whose essence and leitmotiv correspond to the parable of the prodigal son?

The natural approach denies the ideas of the Fall, perdition, redemption, and salvation. Its symbol is the Ouroboros, a closed circle. It is the denial of freedom in the world.

The serpent took his tail in his mouth and thus formed a closed circle. He turned himself with great force and thus created in the world the great swirl which caught hold of Adam and Eve. And the other beings followed them.

This is the situation of all naturalistic, mechanistic, and historicist theories of the world: things will happen automatically apart from the human will. Opposed to the idea of a closed circle is the idea of a spiral, the state before the Fall, which allows for true growth, development, and creativity. [This is the view of the Masons and their ‘Great Architect’ of the universe.]

## **Q: Given all this trouble, How does God redeem and save humanity?**

### **A: By Jesus' Life, Death, and Resurrection**

7 Archetypal Miracles, 7 I am sayings, 7 Sacraments, 7 Days of Creation, 7 stages of the Passion  
7 Petitions in Lord's Prayer

**The author's pairings:**

**1. Wedding of Cana (2)/"I am the true vine (15:1) – 7<sup>th</sup> Day of Creation – Celebration & rest – Marriage celebration restores connection to divine severed by the fall. The miracle of the transformation of water into wine at the wedding at Cana – the first of the seven miracles in the Gospel of St John – is the "sign" revealing the seventh day of creation. The free union in love between God and the world, which was celebrated, blessed and consecrated on the seventh day of creation, became broken off through the Fall.**

**2. Healing the noble's son (4:46)/"I am the Way, Truth, and Life" (14:6) – 6<sup>th</sup> Day of Creation - Baptism restores spiritual (vertical) life which fell into the horizontal or life of flesh – heredity. The archetype of the human being is God himself. The sickness that arose as a tragic consequence of the Fall was a change of direction in the mirroring process of heredity; it changed from being vertical to becoming horizontal – to becoming evolution in time. The miracle of the healing of the nobleman's son is the "sign" of the essence of the sacrament of baptism, **as the restoration of fatherhood and sonhood**, which have their archetype in the sixth day of creation.**

**3. Pool of Bethesda (5:2)/"I am the door/gate" (10:9) 5<sup>th</sup> Day of creation:** The fifth day of creation in Genesis is the account of the waters bringing forth ensouled movement: in the horizontal "swarms of living creatures"; and in the vertical direction "birds that fly above the earth across the firmament of the heavens". The result of the third miracle in the Gospel of St. John is the healing of the man who was paralysed for thirty eight years. i.e., the restoration of ensouled faculty of movement to the paralysed man, who lay there for healing through the water brought into movement by an angel. The words "rise, take up thy bed and walk" contain the working effect of the fifth day of creation, namely **the creation of ensouled movement in the vertical ("rise") and in the horizontal ("take up thy bed and walk")**

**4. Feeding of 5000/multiplication of loaves (6)/"I am the bread of Life" (6:35)- 4<sup>th</sup> Day of creation: Eucharist:** The fourth day of creation is the coming into being of those principles of the world orchestra that direct "time and tempo" – the creation of the "sun, moon and stars". And the fourth miracle in the Gospel of St. John – is the corresponding healing work of the Word made flesh. For as the Sun – raying out light, warmth and life – "nourishes all beings and unites them in a community of "nourishment", so Jesus Christ functioned at the feeding of the five thousand as the "nourishment giving centre" for the five thousand. The disciples received and passed on the blest (eucharistic ) bread, just as the moon receives and passes on the light of the sun in a dimmed, toned-down form. So it was the disciples, who took up the mighty, enlightening, warming, life-giving force of the cosmic Word made flesh and passed it on as a "reflection", i.e., they toned it down to the level of "refreshment and nourishment". Thus the five thousand did not pass

into a condition of ecstasy, but were simply refreshed and strengthened, or fed. Aside from Christ and the disciples, the people (the five thousand) also participated in the miracle. In addition to the sun and moon principles, the “star” principles were also at work in the “sign” of the feeding of the five thousand. The five thousand became – within their individual boundaries – like Christ, i.e., “bread multipliers”. They became effective sources of light. A star principle differs from the moon principle, in that it does not reflect light, but rays forth of itself. “Stars” in this sense are “sun seeds”, “sprouting sun corn”.

#### **5. Walking on water (6)/“I am the good shepherd” (10:11) 3<sup>rd</sup> Day of Creation –**

**Sacrament of Confirmation:** And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went. **THE SACRAMENT OF CONFIRMATION**

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. There came into being entities (monads) that are sovereign over the world of energies (the “sea”) and also sovereign over condensed substance (the “earth”), because they bear their own solidity within themselves and can condense themselves, as well as bearing within them their own mobility, their own energy or “sea”. They are independent of both the “sea” and the “earth” principles, because they bear in themselves these principles. They are in the world but not of the world, We are now in the midst of **the fifth miracle of the Gospel of St. John: the miracle of the walking on water. For this miracle – as an event and a “sign” – is the independence of the Son of Man with regard to the sea and the land.**

#### **6. Healing the man born blind (9)/“I am the light of the world” (8:12) – 2<sup>nd</sup> Day**

**of Creation: Sacrament of Ordination,** And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. **THE SACRAMENT OF ORDINATION**



And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. **The second day of creation according to Moses' account is the genesis of the firmament, dividing the waters that were under the firmament from the waters that were above the firmament. To understand (stand under) means to make a movement that brings into relation the reflection above, the ideal, with the reflection below, the real.** The healing of the man born blind took place in the following sequence: After Jesus spoke the words: "As long as I am in the world, I am in the world", he anointed the eyes of the blind man with clay (that Jesus made from his spittle with the earth). and then said to the blind man: "Go, wash in the pool of Siloam>" So he went and washed and came back seeing. The miracle culminated in a "seeing" faith.

**7. Raising Lazarus (11)/"I am the resurrection and the life" (14.6) – 1<sup>st</sup> Day of Creation-Sacrament of Extreme Unction :** Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Then said Jesus unto them plainly, Lazarus is dead. Then Mary fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! **THE SACRAMENT OF EXTREME UNCTION**

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. We cannot make anything of the first sentence of Genesis if we do not read it meditatively. The striving or yearning for the exalted, for cooperation with the Divine, is designated in the first day of creation as "heaven", while the striving or the yearning for humble devotion, for pure mirroring of the Divine, is referred to as "earth". The call of the divine Word: "Let there be light", which awakened the hierarchies (the seraphim, cherubim, dominions, mights, powers, principalities, archangels and angels, which had been resting in darkness) on the first day of creation, resounded powerfully again in the call of the Word made flesh: "Lazarus Come Forth!", the seventh miracle of the Gospel of St. John.

**In order to conclude with the seven “words” of Jesus Christ crucified and the seven stages of the Passion.**- Gospel of John (washing the feet; , the scourging; the crowning with thorns; the carrying of the cross; the crucifixion; the entombment and the resurrection).

1. Washing of the feet
2. The scourging
3. Crown of thorns
4. The way of the cross
5. The crucifixion
6. The entombment
7. The resurrection

**Seven “words” of Jesus Christ crucified**

1. Father, forgive them; for they know not what they do.
2. Today you will be with me in paradise.
3. Woman, behold, thy son! Behold, thy mother!
4. My God, my God, why hast thou forsaken me?
5. I thirst.
6. It is finished.
7. Father, into thy hands I commend my spirit.

Situation prevailing in the world before redemption of human by Christ:

1. Amen. Evil holds sway.
2. Witness of egoity freeing itself.
3. Selfhood guilt through other incurred.
4. Experienced in the daily bread.
5. Wherein the will of the heavens does not rule.
6. Because man separated himself from your realm.
7. And forgot your names: You Father in the heavens.

Jesus taught us the reverse prayer asking the Father for the cure to evil:

1. Our Father which art in Heaven.” First you invoke the Father, then you prefer your petitions which are related to the three higher principles: “Hallowed be Thy Name
2. Thy Kingdom come
3. Thy Will be done on earth as it is in heaven.”
4. Give us this day our daily bread.
5. “Forgive us our trespasses (our debts) as we forgive them that trespass against us (as we forgive our debtors).”
6. “Lead us not into temptation” — refers to the astral body,
7. Deliver us from evil”, i.e. from all manifestation of egoism or self-interest

“One is free if one works with symbols rather than predetermined concepts – with symbols that are multifaceted – or, at least, if one considers the concepts themselves as symbols and works with them correspondingly...Symbols do not enslave. They “ask” and “say” exactly as much as the person in question wants and is capable of receiving. They leave the human being completely free, And this is also the most important reason why those who speak of the supersensible from experience do so in symbols. They want to communicate with people in such a way that human beings not only remain free, but become even more free (and more creative)...It is a matter of a quiet mystery without any pretensions, which wants neither to dominate nor to instruct, but exercises inwardly – in a way that draws upon the stream of the mysteries – an enlivening, spiritualizing, healing influence in an indirect way. “